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Jno. S. Potton

Methodist Church (Canada)

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THE PASTOR'S

POCKET RITUAL

ARRANGED BY THE

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OF THE

HAMILTON CONFERENCE

OF

THE METHODIST CHURCH

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PREFATORY NOTE.

This edition contains the Ritual as amended and adopted by the General Conference of 1898. The Hymns and the Scripture Lessons for Funeral Services have been selected by the compiler as being appropriate and of easy reference on occasions when it may prove inconvenient to use a large Bible or Hymn Book.

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THE RITUAL.

I.

BAPTISM OF INFANTS.

HYMN 689. C.M.

1 HOW large the promise, how divine,
To Abr'am and his seed:
"I am a God to thee and thine,
Supplying all their need."

2 The words of His unchanging love
From age to age endure;
The Angel of the Covenant proves
And seals the blessing sure.

3 Jesus the ancient faith confirms,
To our great father given;
He takes our children to His arms,
And calls them heirs of heaven.

4 O God, how faithful are Thy ways!
Thy love endures the same;
Nor from the promise of Thy grace
Blots out our children's name.

—*Isaac Watts.*

HYMN 693. L.M.

1 THIS child we dedicate to Thee,
O God of grace and purity!
Shield it from sin and threatening wrong,
And let Thy love its life prolong.

2 O may Thy Spirit gently draw
Its willing soul to keep Thy law!
May virtue, piety and truth,
Dawn even with its dawning youth.

3 We, too, before Thy gracious sight
Once shared the blest baptismal rite,
And would renew its solemn vow
With love, and thanks, and praises now.

4 Grant that, with true and faithful heart,
We still may act the Christian's part,
Cheered by each promise Thou hast given,
And labouring for the prize in heaven.
—*S. Gilman.*

THE MINISTRATION OF BAPTISM TO INFANTS.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred office:

DEARLY BELOVED: Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;" I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of His bounteous mercy, redeemed *this child* by the blood of His Son, He will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become a *lively member* of the same.

Then shall the Minister say: Let us pray.

Almighty and everlasting God, who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, Thy people, through the Red Sea, figuring thereby Thy Holy Baptism; and hast set apart water for this Holy Sacrament; and hast condescended to enter into gracious covenant with man,

wherein Thou hast included children as partakers of its benefits, declaring that "of such is the Kingdom of heaven;" we beseech Thee for Thine infinite mercies that Thou wilt look upon *this child;* wash *him*, and sanctify *him* with the Holy Ghost, that *he*, being saved by Thy grace, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. AMEN.

O merciful God, grant that the old Adam in *this child* may be so buried that the new man may be raised up in *him*. AMEN.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Grant that *he* may have power and strength to have victory and to triumph against the devil, the world, and the flesh. AMEN.

Grant that whoever is dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go and teach all nations, and baptize them in the name of the Father, and of

the Son, and of the Holy Ghost; regard, we beseech Thee, our supplications; and grant that *this child*, now to be baptized, may receive the fulness of Thy grace, and be found at last in the number of Thy faithful and elect children, through Jesus Christ our Lord. AMEN.

Then shall the people stand up, and the Minister shall read one or more of the following portions of Scripture:

Hear the word of the Lord written in the Book of Genesis (chap. xvii. 7): "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

The Apostle Peter declares (Acts ii. 39): "The promise is unto you, and to your children, and to all that are afar off."

The Apostle Paul likewise saith in the Epistle to the Galatians (chap. iii. 13, 14, 29): "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Lord hath by His servant Ezekiel (chap. xxxvi. 25) said: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Hear also the words of the Gospel written by St. Mark, in the tenth chapter, beginning at the thirteenth verse: "They brought young children to

Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Then may the Minister say:

DEARLY BELOVED: Forasmuch as *this child* is now presented by you for Christian baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as he shall be able to learn, the nature and end of this holy sacrament, and all those truths of the Holy Scriptures which reveal our duty and God's will concerning us. Bring *him* up in the nurture and admonition of the Lord, so that *he* may lead a virtuous and holy life, and, being sheltered from the dangers and temptations of the world, and kept safe from ungodly teaching and example, may be led to trust in Christ *his* Saviour, and abide through life a faithful member of His holy Church.

Then shall the Minister take the child in his arms, and say to the parents or friends of the child:

NAME THIS CHILD.

And then, naming it after them, he shall baptize the child, saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

We receive *this child* into the congregation of Christ's flock, that *he* may be instructed and trained

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in the doctrines, privileges, and duties of the Christian religion, and trust that *he* will be Christ's faithful soldier and servant unto *his* life's end.

The Minister may close with extempore prayer.

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all. AMEN.

II.

BAPTISM OF ADULTS.

HYMN 694. L.M.

1 COME, Father, Son, and Holy Ghost,
Honour the means ordained by Thee!
Make good our apostolic boast,
And own Thy glorious ministry.

2 We now Thy promised presence claim,
Sent to disciple all mankind,
Sent to baptize into Thy name;
We now Thy promised presence find.

3 Father! in these reveal Thy Son;
In these, for whom we seek Thy face,
The hidden mystery make known,
The inward, pure, baptizing grace.

4 Jesus! with us Thou always art;
Effectuate now the sacred sign,
The gift unspeakable impart,
And bless the ordinance divine.

5 Eternal Spirit! descend from high,
Baptizer of our spirits Thou!
The sacramental seal apply,
And witness with the water now!

—*C. Wesley.*

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The Minister shall say to the Congregation:

DEARLY BELOVED: Forasmuch as our Lord Jesus Christ gave commandment to His Church to make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, forasmuch as *this person* here present, not having been baptized in *his* infancy, seeks now, in the presence of this congregation, to be admitted into Christ's Church through the ordinance which He hath appointed for that end; let us, being gathered together in the name of Christ, and in obedience to His command, hear, for our instruction and encouragement, the teaching of His holy Word concerning this sacrament.

Matt. xxviii. 18-20.—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." AMEN.

Acts ii. 38.—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts xxii. 12-16.—"Ananias....said....Brother Saul,....why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Then the Minister shall speak to the person to be baptized on this wise:

Well beloved, *thou hast* been instructed, according to Christ's commandment, in the principles of His doctrine, and by the coming hither desiring to receive His holy baptism *dost* solemnly profess, before God and this congregation, *thy* belief in the Father, and the Son, and the Holy Ghost, into whose name *thou art* about to be baptized, and *dost* confess with *thy* mouth the Lord Jesus. *Thou hast* heard the command of God by the mouth of His Apostle, Repent, and be baptized in the name of Jesus Christ; and the words spoken to Saul of Tarsus, Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Thou art* also reminded that all such as are baptized into Jesus Christ are joined unto Him in one Spirit. *Thou* must therefore, for *thy* part, declare *thy* faith in Christ, and must promise in the presence of this congregation that *thou wilt*, by the grace of God, renounce the devil and all his works, and wilt steadfastly believe God's holy promises, and obediently keep His commandments.

Then shall the Minister demand of each of the persons to be baptized, severally:

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus

Christ His only begotten Son our Lord? and that He was conceived of the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried? that He rose again the third day? that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence He shall come again, at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the holy catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and life everlasting?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Minister ask the name of the person to be baptized, and repeating the same, shall baptize him, saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

After which he shall say:

Grant, O merciful Father, that *this person* whom we now receive into Thy Church by baptism may never hereafter be ashamed to confess the Faith of Christ crucified, and manfully fight under His banner against sin, the world and the devil; and that *he* may continue Christ's faithful soldier and servant unto *his* life's end. AMEN.

After which the Minister shall say:

Almighty and everlasting God, our heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee. Give Thy Holy Spirit to *this person*, that *he* may be made *an heir* of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and forever. AMEN.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that *he*, being dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. AMEN.

Then the Minister, speaking to the newly-baptized, shall say:

DEAR BROTHER: *Thou hast* now been baptized in the name of the Lord Jesus; I exhort *thee* to bear in mind that it is *thy* part and duty to walk answerably to *thy* high and holy calling, as becometh the *child* of light, blameless and harmless, without rebuke in

the midst of an ungodly world; remembering always that baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so should we that are baptized die to sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

The Minister may conclude the Service with exhortation and extempore prayer.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. AMEN.

III.

RECEPTION OF MEMBERS.

FORM OF RECEIVING PERSONS INTO THE CHURCH AFTER PROBATION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN: The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together, in one, all who are in Christ. The fellowship of the Church is the communion which its members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine, and the ordinance of Christian worship, and the exercise of that power of

godly admonition and discipline which Christ has committed to His Church for the promotion of holiness.

It is the duty of all men to unite in this fellowship, for it is only those that be "planted in the house of the Lord that shall flourish in the courts of our God." Their more particular *duties* are to promote peace and unity; to bear one another's burdens; to prevent each other stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among their *privileges* are peculiar incitements to holiness from the hearing of God's Word, and sharing in Christ's ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised to those only who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism, and having been for three months on probation, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then the Minister may address the applicants in the following or similar language:

Dearly Beloved: You come hither seeking the great privilege of union with the Church our Saviour has purchased with His own blood. We rejoice in the grace of God vouchsafed unto you in that He has called you to be His *followers*, and thus far you have run well. You have heard how blessed are the

privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purposes, by answering the following questions:

Ques. Do you here, in the presence of God and of this congregation, renew the solemn consecration of yourself to God, and take upon you the sacred obligation involved and set forth in the holy ordinance of baptism, and do you purpose that in heart and life, in death and forever, you will be a true servant of God and of Christ?

Ans. I do. Such is my purpose, by God's help.

Ques. Do you believe in our Lord Jesus Christ, as the only, and all-sufficient, propitiation for the sins of mankind, and do you look to Him for the remission of sin and eternal life?

Ans. Such are my faith and hope.

Ques. Do you believe in the inspiration and divine authority of the Holy Scriptures, and accept the same as a sufficient rule of faith and practice?

Ans. I do.

Ques. Will you cheerfully be governed by the rules of The Methodist Church, hold sacred the ordinances of God, and endeavour, as much as in you lies, to promote the welfare of your brethren, and the advancement of the Redeemer's kingdom?

Ans. I will.

Ques. Will you contribute of your earthly substance, according to your ability, to the [illegible]t of the Gospel and the various benevolent en[illegible]ses of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

BRETHREN: You have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be faithful and useful members of the Church militant, until you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extempore prayer.

IV.

THE LORD'S SUPPER.

ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

While the collection for the poor is being taken up, the Minister shall say one or more of these sentences:

Matt. v. 16.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matt. vi. 19, 20.—"Lay not up for yourselves

treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Matt. vii. 12.—"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Matt. vii. 21.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Luke xix. 8.—"Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

2 Cor. ix. 6, 7.—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Gal. vi. 10.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

1 Tim. vi. 6, 7.—"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."

1 Tim. vi. 17-19.—"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth

us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Heb. vi. 10.—"God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."

Heb. xiii. 16.—"To do good and to communicate forget not; for with such sacrifices God is well pleased."

1 John iii. 17.—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Prov. xix. 17.—"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

Psalm xli. 1.—"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

While these sentences are being read, some person or persons, appointed for that purpose, shall receive the alms for the poor; and then bring them to the Minister, who shall place them upon the table.

After which the Minister shall say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble

confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins, which we from time to time most grievously have committed, by thought, word and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

O Almighty God, our heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. AMEN.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration

of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ our Lord.

Then shall the Minister say:

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying. Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. AMEN.

We do not presume to come to this Thy table, O merciful God, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful souls and bodies may be made clean by His death, and washed through His most precious blood, that we may evermore dwell in Him, and He in us. AMEN.

Then the Minister shall offer the prayer of Consecration as followeth:

Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once

offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again: hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood; who, in the same night that He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper He took the cup; and when He had given thanks He gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye shall drink it, in remembrance of me. AMEN.

Then shall the Minister or Ministers receive the Communion in both kinds; and deliver the [illegible]e to the people also, in order, into their uncovered hands. And when he delivereth the bread he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto ever-

lasting life. Drink of this in remembrance that Christ's blood was shed for *thee*, and be thankful.

If the consecrated bread or wine be all spent before all have communed, the Minister may consecrate more by repeating the Prayer of Consecration.

When all have communed, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then may the Minister say the Lord's Prayer; the people repeating after him every petition.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

After which may be said as followeth:

O Lord, our heavenly Father, we Thy humble servants desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee that all we who are partakers of this holy communion may be filled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold

sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. AMEN.

Then may be said:

Glory be to God on high, and on earth peace, good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. AMEN.

Then the Minister, if he see it expedient, may offer an extempore prayer, and afterwards shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. AMEN.

N.B.—If the Mini[illegible] straiteness for time, he may omit any part of the serv[illegible] except the Prayer of Consecration.

V.

MARRIAGE SERVICE.

FORM OF SOLEMNIZATION OF MATRIMONY.

First, the banns of all that are to be married must be published in the Congregation according to law, unless in cases where license has been obtained.

At the time appointed for the solemnization of matrimony the persons to be married standing together, the man at the right hand of the woman, the Minister shall say:

DEARLY BELOVED: We are gathered together here, in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony, which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any one can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as you will answer at the dreadful day of judgment, when the secrets of

all hearts shall be disclosed), that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than as God's Word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the man:

M, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I WILL.

Then shall the Minister say unto the woman:

N, wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love him, honour and keep him, in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I WILL.

Then the Minister shall cause the man, with his right hand, to take the woman by her right hand, and to say after him as followeth:

I, *M*, take thee, *N*, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health,

to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the woman, with her right hand, taking the man by his right hand, shall likewise say after the Minister:

I, *N*, take thee, *M*, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

When the parties desire to be married with a ring, the following form may be used:—The man, placing the ring upon the fourth finger of the woman's left hand, shall say after the Minister:

With this ring, a token and pledge of the vow and covenant now made between me and thee, I do thee wed, in the name of the Father, and of the Son, and of the Holy Ghost.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M* and *N* have consented together in holy wedlock, and have witnessed the same before God and this Company, and thereto have pledged their faith, either to other, and have declared the same by joining of hands, and by the giving and receiving of a ring, I pronounce that they are husband and wife together,—In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

And the Minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. AMEN.

Then shall the Minister say: Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in Thy Holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven and bless them. And as Thou didst send Thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon this man and this woman, that they, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love until their lives' end, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all. AMEN.

VI.

SCRIPTURE LESSONS FOR A CHILD'S FUNERAL.

One or more of the following selections will be found appropriate to read at the house, before leaving for the Church or place of burial.

Job v. 6, 7.—"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward."

Psalm xlvi. 1, 2.—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Psalm lv. 22.—"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."

Psalm xxii. 24.—"For He hath not despised nor abhorred the affliction of the afflicted: neither hath

He hid His face from him: but when he cried unto Him, He heard."

2 Samuel xii. 15-23.—"And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said: Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done; thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

2 Kings iv. 18-26.—"And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well."

Matt. xviii. 1-6.—"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And He called to Him a little child. and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one

such little child in My name receiveth Me: but whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Matt. xviii. 10-14.—"See that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If any man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Job i. 21.—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

HYMN 859. 6-7s.

1 WHEREFORE should I make my moan
Now the darling child is dead?
He to early rest is gone,
He to paradise is fled;
I shall go to him, but he
Never shall return to me.

2 God forbids his longer stay;
God recalls the precious loan;
God hath taken him away,
From my bosom to His own;
Surely what He wills is best;
Happy in His will I rest.

3 Faith cries out, "It is the Lord,
Let Him do as seems Him good!"
Be Thy holy name adored;
Take the gift awhile bestowed;
Take the child no longer mine;
Thine he is, forever Thine.

—*Charles Wesley.*

HYMN 829. 7s & 6s.

1 SAFE in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.
Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.

2 Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears!
Safe in the arms of Jesus, etc.

3 Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages,
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.
Safe in the arms of Jesus, etc.

—*Mrs. F. J. Van Alstyne*, 1870.

VI.

SCRIPTURE LESSONS FOR A YOUTH'S FUNERAL.

Psalm xxvii. 7-11, 13, 14.—"Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me. *When thou saidst*, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face *far* from me; put not Thy servant away in anger: Thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies. *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Genesis xxxvii. 23-35.—"And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him; and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. . . . And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they

brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of *many* colours and they brought *it* to their father; and said, This have we found; know now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

2 Samuel xviii. 31-33.—"And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Lamentations iii. 22-33.—"*It is of* the Lord's mercies that we are not consumed, because His compassions fail not. *They are* new every morning: great

is Thy faithfulness. The Lord *is* my portion, saith my soul; therefore will I hope in Him. The Lord *is* good unto them that wait for Him, to the soul *that* seeketh Him. *It is* good that *a man* should both hope and quietly wait for the salvation of the Lord. *It is* good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne *it* upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth *his* cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever. But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men."

Ecclesiastes xi. 7-10.—"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man [illegible] many years, let him rejoice in them all; but let h[illegible] remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity."

Luke vii. 11-16.—"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the

only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare *him* stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people."

Mark v. 22, 23, 35-43.—"And, behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw Him, he fell at His feet, and besought Him greatly, saying, My little daughter lieth at the point of death: *I pray Thee*, come and lay Thy hands on her, that she may be healed; and she shall live. . . . While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered no man to follow Him, save Peter, and James, and John the brother of James. And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth

in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. . . . And He commanded that something should be given her to eat."

HYMN 870. 8s & 7s.

1 JESUS, while our hearts are bleeding
O'er the spoils that death has won,
We would, at this solemn meeting,
Calmly say, "Thy will be done."

2 Though cast down, yet not forsaken:
Though afflicted, not alone;
Thou didst give, and Thou hast taken;
Blessèd Lord, "Thy will be done."

3 Though our hearts are filled with mourning,
Mercy still is on the throne;
With Thy smiles of love returning,
We can sing, "Thy will be done."

4 By Thy hands the boon was given;
Thou hast taken but Thine own;
Lord of earth, and God of heaven,
Evermore, "Thy will be done."

—*T. Hastings.*

7s.

1 LIFE is but a fleeting dream,
Only strangers here we roam;
Life is but a changeful scene,
Yonder is the Christian's home.
Just beyond the rolling tide,
Angels watch us on the shore,
Where the pearly waters glide,
And the weary thirst no more.

2 Here we feel the tempter's power,
  Here we sigh for living bread;
Clouds of gloom and darkness lower,
  While a rugged path we tread.
There no cruel thorns are found,
  Doubt and fear and storms are o'er,
There the fruits of joy abound,
  We shall hunger there no more.

3 Here we breathe the sultry air,
  Of a lonely desert plain,
Trials here the heart must bear,
  Worn by sickness, racked with pain.
There the waves of death are past,
  There among the pure and blest,
Safely anchored home at last,
  There our wandering feet shall rest.

4 Here our fondest hopes are brief,
  Kindred ties are broken here;
Morning brings a night of grief,
  Joy is mingled with a tear.
There shall faith be lost in sight,
  There a long eternal day,
Christ the Lamb shall be the light,
  He will wipe our tears away.

—"*Sacred Songster*," 1868.

VIII.

SCRIPTURE LESSONS FOR ADULT'S FUNERAL.

Psalm xxxix.—"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred. My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue, Lord, make me to know mine end, and the measure of my

days, what it *is; that* I may know how frail I *am.* Behold, Thou hast made my days *as* an handbreadth; and mine age *is* as nothing before Thee: verily every man at his best state *is* altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them. And now, Lord, what wait I for? my hope *is* in Thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because Thou didst *it.* Remove Thy stroke away from me: I am consumed by the blow of Thine hand. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah. Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I *am* a stranger with Thee, *and* a sojourner, as all my fathers *were.* O spare me, that I may recover strength, before I go hence, and be no more."

Psalm lxi.—"Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. For Thou hast been a shelter for me, *and* a strong tower from the enemy. I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings. For Thou, O God, hast heard my vows: Thou hast given *me* the heritage of those that fear Thy name."

Psalm xc.—"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting,

Thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep; in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret *sins* in the light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale *that is told.* The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of Thine anger? even according to Thy fear, *so is* Thy wrath. So teach *us* to number our days, that we may apply *our* hearts unto wisdom. Return, O Lord, how long? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days *wherein* Thou hast afflicted us, *and* the years *wherein* we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Psalm ciii. 1-22.—"Bless the Lord, O my soul: and all that is within me, *bless* His holy name. Bless the Lord, O my soul, and forget not all His

benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good *things*; *so* that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, his acts unto the children of Israel. The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep *his anger* for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is His mercy toward them that fear Him. As far as the east is from the west, *so* far hath He removed our transgressions from us. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth that we *are* dust. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them. The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all *ye* His hosts, *ye* ministers of His, that do His pleasure. Bless the Lord, all His works

in all places of His dominion: bless the Lord, O my soul."

John xiv. 1-3, 18, 19, 25-27.—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. . . . I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Romans viii. 10-18.—"And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received

the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us."

Romans viii. 31-39.—"What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

1 Corinthians xv. 35-56.—"But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that

which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain;* But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul: the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

2 Corinthians iv. 6-18.—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We *are* troubled on every side, yet not distressed, we *are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."

2 Corinthians v. 1-15.—"For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ;

that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

Revelation xxi. 1-4, 22-27.—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of

God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

Revelation xxii. 1-7.—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God, and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And He said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

HYMN 841. C.M.

1 THEE we adore, eternal Name!
And humbly own to Thee,
How feeble is our mortal frame,
What dying worms we be!

2 Our wasting lives grow shorter still,
As days and months increase;
And every beating pulse we tell
Leaves but the number less.

3 The year rolls round, and steals away
The breath that first it gave;
Whate'er we do, where'er we be,
We're travelling to the grave.

4 Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

5 Infinite joy, or endless woe,
Attends on every breath;
And yet how unconcerned we go
Upon the brink of death!

6 Waken, O Lord, our drowsy sense,
To walk this dangerous road!
And if our souls be hurried hence,
May they be found with God.

—*Isaac Watts.*

HYMN 843. C.M.

1 WHY do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to His arms.

2 The graves of all His saints He blessed,
And softened every bed;
Where should the dying members rest,
But with their dying Head?

3 Thence He arose, ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly,
At the great rising-day.

4 Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations under ground;
Ye saints, ascend the skies.

—*Isaac Watts.*

HYMN 615. S.M.

1 "FOR ever with the Lord!"
Amen, so let it be;
Life from the dead is in that word;
'Tis immortality.
Here, in the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent,
A day's march nearer home.

2 My Father's house on high,
Home of my soul how near
At times to faith's far-seeing eye,
Thy golden gates appear;
Ah! then my spirit faints
To reach the land I love,—
The bright inheritance of saints,
Jerusalem above?

3 "For ever with the Lord!"
Father, if 'tis Thy will,
The promise of that faithful word,
Even here to me fulfil.
Be Thou at my right hand,
Then can I never fail;
Uphold Thou me, and I shall stand,
Fight, and I must prevail.

4 So, when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.
Knowing as I am known,
How shall I love that word!
And oft repeat before the throne,
"For ever with the Lord!"

—*James Montgomery*, 1835.

HYMN 160. 6-7s.

1 ROCK of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

2 Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and Thou alone:
In my hand no price I bring,
Simply to Thy cross I cling.

3 While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.

—*Augustus M. Toplady.*

HYMN 117. 7s.

1 JESU, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

2 Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on Thee is stay'd;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name;
I am all unrighteousness:
False and full of sin I am:
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

—*C. Wesley*, 1740.

IX.

BURIAL SERVICE.

FORM FOR THE BURIAL OF THE DEAD.

[N.B.—The following or some other solemn service shall be used.]

The Minister meeting the corpse, and going before it, shall say:

John xi. 25, 26.—"I am the resurrection, and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

Job xix. 25-27.—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms

destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

1 Timothy vi. 7.—"We brought nothing into this world, and it is certain we can carry nothing out."

Job i. 21.—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At the grave, when the corpse is laid in the earth, the Minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom shall we seek for succour, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

Then while the earth shall be cast upon the body by some standing by, the Minister shall say:

Forasmuch as it has pleased Almighty God in His wise providence to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust;

looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible body of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Then shall the Minister say:

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally: we meekly beseech Thee, O

Father, to raise us from the death of sin unto the life of righteousness: that when we shall depart this life we may rest in Him; and at the general resurrection at the last day, we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. AMEN.